M2396
Saturday night
April 20, 1974
Nishimura's
Lunch - Barn
April 21, 1974
Sunday

[redacted]
Must Remain in
Transcription Room

MR. NYLAND: I'm always a little bit in a quandry of playing first or talking. Perhaps I should draw lots, or throw up a coin or so. Does it matter? If you prefer one way or the other, that you believe it is important, you should let me know. Many times I ask myself also, why do you want to listen to music? Because I don't want you to be polite thinking that I like to play and therefore you have to sit through it. Don't, if you don't want to. Maybe it is a kind of a language, but then it is my language and I don't know how you take it. With words at least I know quite definitely what I'm trying to say and when I listen to the cassette afterwards I know well if I've said what I've wished to say. So, what, what do I want to say tonight?

You see, I think any person who works and for a certain length of time is confronted at a certain, after a certain period of real wishing to try to work, he is confronted by a fact that he doesn't get anywhere, that he doesn't see whatever results, that results are obtained are quite different from what he would like it to be, that the road is really quite difficult; Sometimes that he uncovers a great deal about himself which he doesn't like, Sometimes that working year after almost year becomes quite monotonous and of course quite obviously that the people he works with are not always to his liking. We talk about that once in a while, that a person still has a wish to work and he cannot work. But you see it is a common phenomenon. It will happen to everybody. After several

years or one year, sometimes ~~10~~ ten years, I don't know how long it takes with different people, but there are periods like that, not only one/~~there are~~ perhaps several, if you attend to work over many years. But the first, most important is that you have lost--not the desire--but the ability, that you wish still--you have a good wish for it, There is also a certain motivation, and you cannot do it. I think that is in the nature of being on earth. I don't believe it has to do, anything to do with yourself. It just happens because it is the first outcry on the part of Mother Nature that she realizes that she might lose you. # I look at Mother Nature really as a person who is very much interested in her own growth and has to use the different people on earth for her purposes. Of course she is dependent on them and it is unfortunately, unfortunate for Mother Nature when she overlooks the herd / that she sees a few black sheep. They are menaces to her. Mother Nature would like, with the earth, to develop with the earth as long as it is necessary for the earth to stay at the place where it is. That's a cosmological law and it takes much more time than we know about. It's quite different for a man because the relationship between a man and the totality of the earth is of course a tremendous, let's call it, proportion or a fraction and therefore the time length which is given to a man to be able to become conscious is still reachable within the/time allotted to him on earth, provided he knows what catalyzer to use. At the same time, I doubt very much / that Mother Nature has a chance for reincarnation. I think she stays in the cosmic ray at a certain point of crystallization and she has of course an ability/ or a possibility to grow into something else because she/ can belong also to the evolutionary scale. Most of the time and in the beginning I think of her state here, she belonged to the involutionary because too much / still had to be done regarding the moon and Anulios. But when

they were settled and that the laws as it were were harmoniously again, Mother Nature got a chance to develop, particularly because of Anultos on the other end, of the other side of the moon, has still a chance for further involution and because of that Mother Nature has a chance with the earth to move up one notch, but that is a process that is subject to an entirely different kind of a law, that is at least the law of different proportions, and mankind as a whole and the different people who live here have their own little law and Mother Nature looks at that and is afraid that too many people would like to become conscious and so she prevents that because if they could become conscious too soon, Mother Nature would have to stay in the place where she is. She needs mankind and mankind to some extent needs her. Up to a certain point when they are black they can leave Mother Nature. When they are just belonging to the herd, they will stay there for support. And so the difficulty that Mother Nature puts in our way when we wish to become conscious--it's a question of consciousness only--is that she tries to put a certain obstacle, creates a variety of different conditions which are quite natural and particularly helped by the law of gravity because people don't get free from that so soon and as a result the creation of such conditions, which again are quite natural, a person is put to sleep a little more in the form of having to give energy to certain things that are for him at that point, negative, that is, they are opposing his desire to wish to Work; And after a little while such influences become more so that then the wish for Work is reduced in relation to that. This is the period I talk about. What does one do? Because the wish still exists; the possibility apparently doesn't.

One has to create conditions for that particular period. In the first place you have to keep alive your desire, that

is the motivations still have to be there because they were there originally and they haven't changed. We say then that man must use all three centers for the purpose of being reminded of Work and thereby introduce certain elements which divide up the energy which is available to him as a whole so that not too much will go for the maintenance of his unconscious existence. We say then if he can only become active with his body, the other two centers can find their place in relation to the body and then ultimately if that can be understood and the activity of the body continues, there will be a certain joining together on the part of feeling and mind that they wish to understand each other regarding the body, and then there is a creation of that triangle we talked about which then gives a chance for a part of the mental energy to be converted into an awareness. And if that's the case, that what was originally a complaint in the mind starts to disappear and the negativity of one's heart or solar plexus also is very much reduced. It sometimes helps--we've talked about it--but sometimes it does not help.

Then there is another way — I mentioned it the other night — to become occupied in the affairs of Mother Nature which also have taken place on earth but which are of a different caliber, and where there is a record of such experiences by so-called remarkable people who have in their lifetime already accomplished a certain amount of their own consciousness, and perhaps in this case, conscience, who have because of this existence of their life have had a chance to put to practice esoteric knowledge which they obtained from some source or other. They were also black sheep, that is in relating, in relation to the different people existing on earth, they were different and they left legacies. They left for people certain scripts or sometimes oracles, sometimes books, sometimes

parchment papers, scrolls, things that were inscribed with their knowledge and giving here and there information about the possibilities of freedom. In a case like that when we don't know what to do, it is a very good thing to fill the mind with those kind of thoughts and to make oneself really read and become interested in a variety of such possibilities without making any reference to the esoteric knowledge we pursue, simply for the stimulation of the mind, to have something to do instead of just complaining or feel sorry for itself. It's a very good method but you need time for it, also place. Therefore it is not so easy to create such conditions.

But then there is a third way. It's a little different. It does require on the part of a person a certain amount of concentrated effort in wishing to think quite definitely in a certain direction. He has to start to consider his particular place, where he is in relation to mankind and in relation to Mother Nature, to find out what actually when he knows his place, he can be convinced for himself that there is something that ought to be done and can be done and he becomes very much more inquisitive about the possibilities which, when he is only complaining, he doesn't see. So in that sense, a man has to become much more relaxed in his mind as well as in his feeling and allow certain very definite influences to enter. What such influences are and how far he will allow them to have them enter into him, depends on his flexibility and his porosity. So far it has only to do with the condition of man as he is and as he finds himself and the hope that he still has enough of that kind of wish that he could fill himself with, let's call them, extraneous thoughts, thoughts which can take hold of him and effect him in a general way, the thoughts and the feelings which could become aspirational for him, then wishing to convert that energy into an inspirational force for wishing to Work. Sometimes it is extremely successful. It depends again on the place

where a man is. It is not so much dependent on time, because he can take, if he has that time for it, which is not so long, make a concentrated effort of coming becoming quiet within himself and devote then his thoughts and give the thoughts a certain direction. Also that can be tried. I say it is very successful if one is really deep down and then starts to connect such thoughts with the original motivation of wishing to work. One can get out of it. In any event the hope must exist that one can, and the belief exists because one has worked before and one can remember that it is possible for a person to work because he has had this experience.

Then there is a fourth way. That is, that man starts to realize his particular place in regard to Mother Nature, the earth, the solar system and whatever he understands of the cosmos. He brings such knowledge, of course many times already that he has used them for his motivation, but he brings such knowledge to himself within his own world of his own solar system, that is within his own personality. In that personality, if such thoughts go deep enough, and through his essential qualities, they come to a point of recognizing of each other the similarity of such thoughts and in the similarity which is many times based on whatever was a spiritual unfoldment as perhaps expressed by others or where the exposure has been the influence of certain books on him in such a way that it actually affected his Magnetic Center, at such a time when a Magnetic Center is reached via one's feeling as emotion it takes on the form of a higher form of being, that is in the presence of such a higher form of being to which then man becomes subject. In a very general way I call it a religious approach, because it means really that a man starts to find his place in the cosmos as a whole and he is interested in a variety of different kind of aspects, many times it is then esoteric knowledge direct, many times it is mystical.

It is maybe some of the mystical parts of many religions which exist. Sometimes it is a study of what has gone on before. For instance the Kabbalah, of that what is known, or the Revelation of the Bible; or whatever may be the very beginnings of the Old Testament--things of that kind start to appear. The Gospels to some extent. The sacred books of the East. Many things that have been in existence of a very special character which point out the relationship of a man towards the totality around him and then reflect it in the totality of himself, and it is that kind of a surge within himself that then places a man in direct relationship towards God. But before he can do that he has to rely on relationships as he knows them on this earth and that is really the question of the fourth attempt.

The relationship with people, with friends, can give an indication to a man that he is wanted, that he can care, that he is cared for and that it stirs in him a very definite emotional desire of unity on an emotional plane. It's very important because we have talked about relationships and it is something that is more than friendship. It is an actual exchange of energies and a man has to be capable of making such energies for himself first. That's why I say it is withdrawal within himself in realizing what he is capable of for himself first. That is the possibility of his own solar system and to develop it, and then using this energy for a relationship with, I say, his friends. They are much more. The friendship is deeper. It is not love and it is not just caring. It is an actual wish to give and only to give, not to wish any return, knowing that the return will come when the giving is pure; so in that sense God can appear as an image of giving to mankind the possibilities of life and that is why I mention it because as a result of such a relationship which can include man and God, there is from God a giving of life to man and a gratitude on the part of man to

use that what has been given to the best advantage of himself and gradually an understanding of what he should do in his life. God will be repayed by the work of man when he wishes to work on himself and set his life free. That is the balance that is required by God It's very much like a balance which is required by a relationship because the giving from one person to another is counteracted by the giving of the other person to the first, but they are not related. They are logical results of the condition of each person and many times ~~xx~~ in a relationship there may be only giving from one to the other without the other either wishing to give or not understanding that it is a necessity to give. It happens many times that one person is really more gifted with giving and then does not need a return but can continue whatever he is doing until he hopes that finally the other will start to understand it. You see, this is the problem for a man: that he for himself within himself approaches his own consciousness and his wish to give comes from his own conscience. Those are the two factors which establish then within him an equilibrium. His consciousness is partly a sun, and I've said many times the sun wishes to shine but does not wish to have any return. The sun shines on evil and good, on each person on earth, at the proper time. No discrimination in poverty or riches, nothing at all is the consideration of the sun. It does not even wish a purity of heart. It wishes only the ability to give whatever it can give as a sun and receiving from that fact a satisfaction that the sun is doing all it can in its own life of existence. So you see the requirement for this kind of relationship concerns a man as he is. For that he must know what he is, but then the requirement means that he has to learn to give. If he does that he will change from his ordinary state into a different kind of a position and because of that elevation which position is higher--it is a higher form of being--this wish not to see oneself, to wish to give oneself even in death--

that when that appears, a man, because of that, starts to work automatically. It becomes then a logical result for the maintenance of that state of a relationship, partly to himself, then the expression to others, and in the third place, including a relation towards the higher forms of being above him, that he then can continue with his life and only can continue in the relationship when he is willing to lose himself and to set free what his life is. Then, of course I say, automatically he will work because he cannot maintain any relationship towards someone else on the basis of just giving and he cannot understand God on either on the basis of just receiving. But you see what takes place in a relationship is the giving from one and the giving from the other. That settles the relationship between two people; when they then can continue to live together, then there is a unity on an emotional level.

I wanted to say that because we talk many times about how does one lose one's particular interest in Work and each person interested in Work will lose it. You will be persuaded many times to do different things because Work in itself although very simply explainable, is very difficult to continue with when you do not know how to extract extra energy. Because this what I have described will furnish the extra energy and the fourth one is really the most important but it is the last to be tried. First try the other three. If you're honest and there is no result, you can try the fourth, because the fourth one establishes a relationship with God and it becomes then very much the same as in the creation of an "I" when one prays for life to be given to "I" in order to make "I" not only alive but alive for itself but aware of "me". In this particular prayer one asks God to help a man on earth, seeing and admitting and in prayer quite definitely telling God that you realize you are bound. That has to be honest. In that sense this question of seriousness now must come to the foreground because you cannot have Work on

yourself without being serious every once in a while. It does not mean, I've said many times, that one becomes heavy. One is serious because it is really a question of that kind of intensity. It is a question of value. It's a question, I've said sometimes, regarding "I", as a sacred attempt. It's a question of being confronted with God or one's inner inner life and one does not joke about such a thing so when that is one's concern, one is serious, honest, and simple; And there is no particular wish to have any kind of enjoyment or any kind of peripheral discussions. One is entering into a realm in which there is really very little discussion and when it comes to the question of inspiration finally being used, one reaches a state of self-contemplation in which there is silence. And so this question of being heavy is of course a misunderstanding. One isn't heavy. One is serious at certain times. One wishes to be because one approaches something that is like sacred soil. One doesn't just plant anything in the vineyard of the Lord. It is what I wanted to say because not only that you forget but also that it is very necessary at times when one sees already little indications of such a possibility taking place that you start to prepare for it; that, as it were, you start to oil up the machinery of the different directions which could be followed and you fortify yourself by the interest in any one of such four directions and that ultimately out of the four, there can be the formation of two triangles. One is the first three. The second triangle is the last three. They overlap. They both are turned up but they are not equal to each other and the point turns toward Heaven in two different steps. The meaning of that is that in the first place a conscience, a consciousness has to be established as to the sincerity of one's self; in the second, which is the second triangle, it is the necessity of establishing a conscience as one wants to be honest. So, there

is man when he wishes to continue to live on/earth, extract from this earth as much as he can, see to it that he tries to understand his Karma when there is an opportunity on this earth and not leave everything until he dies, simply assuming that he will return in reincarnation. It is quite wrong to have too many thoughts about reincarnation, about future lives, or about past lives. The one reality we have at the present is exactly that we are now living on this earth. All other forms of imaginary existence have no meaning whatsoever until you experience it. When you are on earth, your experience has to be with your body. When you are in a spiritual world at the lower regions, the experience has to be with your Kesdjanian; when you reach higher regions away from this earth, away even from our solar system, the experience has to be through the Soul.

What is the difference between Soul and Kesdjan? The Soul never will return to this earth. It will have contact by means of other souls but souls of a lower order, souls sometimes belonging to an astral projections, an astral plane, or souls belonging in their embryonic condition to a Kesdjanian level. Otherwise souls belong to God; Kesdjan belongs to this earth; It is still attached to it. Part of the earth goes along with Kesdjan although very soon past the development of the sol-LA-SI or the attempts which are made or the overbridging of the FA, the DO-RE-ME kind of shrivels up. It has no further and it does not wish any further connection with ordinary thoughts and feelings and it is at that point where one starts to feel empty. That is why I want to explain how it comes that there are such periods in one's life when one loses interest. It is that ordinary man not wanting to think about the possibilities of further growth, continues to live and keeps on as it were, recurring in his own life, and having experiences which day after day are very similar to what he has had yesterday.

~~had yesterday.~~ There is no introduction of anything new in an ordinary man and he remains supporting cell and perhaps he doesn't even want to think about the possibility of freedom. If he does, he belongs to a different category and we represent him by the DO-RE-Me. Now the DO-RE-Me has a certain amount of energy which is available to each person when he wishes to work on himself because it gives the impetus to the DO of the Soul to turn the other way towards Objectivity and for the DO-RE-Me arrangement, I call it embryonic sometimes, to produce something for FA, to overbridge it; this is the sincerity of the wish to become conscious and conscientious. It goes together this time, although it is emphasizing the conscience in the Keadjan, it also has a certain rapport with the Do of the Soul, both by means of the horizontal line and by means of the diagonal, which connects the DO of Keadjan with the DO of Soul. There are two ways by which the DO of the Soul is affected. In return, the DO of the Soul affects the FA of Keadjan and the process of going across the bridge; that is, the constancy of a desire to wish to work, a constancy of remaining open as porosity to the influences of aspiration, the constant wish for a man to see what it would be if he could lose himself also as emotional energy, that is a realization, when he crosses FA, that that what actually affects him is the possibility of SI-DO very much the same as a man when he lives can get across his own FA bridge in his own development by remembering his death. That is the inspirational force which is then formed in a Keadjanian body as a result of aspirational energy, and by crossing over into FA, the DO-RE-Me becomes gradually forgotten because it is of no further use. The same way as when a baby is born, the mother is of no further use after it has been born except for giving it some food and perhaps even mother milk. Also that ends and therefore the existence of the SOL-LA-SI is the most important one for the

Kesdjanian body and the DO-RE-Me shrinks. That period of the shrinking of that what one was familiar with, which produced for a man at the time his interest in Work, now disappears and the SOL-LA-SI is not as yet sufficiently grown up to stand on its own feet. That is partly because the SOUL has not developed enough. The Soul as you know is parallel to the SOL-LA-SI and because of not having sufficient development in the DO-RE-MI of Soul which means of course this awareness problem, the observation, and the participation and the experimentation-- all of which take time. The SOL-LA-SI of Kesdjan cannot develop fully and then not having the DO*RE-MI, it feels very lonesome and is not as yet complete. This is the period I've said people have to go through and it is a period the result of Mother Nature not being able to feed the Kesdjan any longer and the Kesdjan wishing to exist and going across its own FA bridge forgets about the DO-RE-MI, forgets even about its origin. IF the origin could still be remembered, the emptiness would xxxxxx not be as bad, but one loses really contact with oneself and sometimes we say one sits between two stools, although I don't like that particular expression very much. It is the meaning though. It is neither one nor the other. It is a period even for the growing up of a young man when one says as with his education. He is too big for a napkin and too small for a tablecloth. We called it the other night ~~a period of~~ Sturm und DRAng, a period of gestation , not knowing how it will end but quite definitely in action sometimes vehemently. And all I want to do is to tell you that that will undoubtedly help, will happen when you xxxxxxxxx continue to wish to Work on yourself. At the same time suggesting that you should not worry. The process is a little supernatural but nevertheless will take place on its own because that is inherent in the development of a soul. When once the DO has been struck, it is a conception for something that will become permanent. Even the DO*RE-MI, which is not permanent, will become suf-

ficient to help to overbridge the FA. It will always come up to MI as it were, and therefore one doesn't have to worry because that is a supernatural law which then will take place in the spiritual world and therefore if it may be difficult, one should not be dismayed and never despair since it is logical and can be explained logically in accordance with certain laws. All you have to do is to submit to that and simply say, that must happen in accordance with the law. All that is required is for me to try to remain awake. It means really to keep the light burning, even it it's a pilot light. It's a question for waiting for the bridegroom and not to fall asleep. It's a question to be constantly on the alert so that at any one time, that alertness could go over in an awareness. It is hot under the collar without as yet becoming active. It is a state in which one has to be with constant interest, looking out for the possibility of the application, without knowing what. It is--to say it as a last comparison--a wish for a man who wants to Work, wishing for his awakened state without being able, and not even being allowed to try to define beforehand what it, what happ heaven looks like. He will see when he gets there. All this I would like to say. Do not wish too much information ~~about~~ of how things are going to be in the future of spiritual development. Don't believe people who tell you about it. Don't believe mediums who so-called become instrumental. They give you information which you cannot use and if you try to use such information prematurely, you will become quite lopsided and you will not have a chance to understand why you are bound and with that what is superfluous knowledge you will not be able to undo what you have been doing to yourself until you die and at that time you will suffer a great deal because you are not prepared for heaven. All you have had is a little bit listening to how it might be and in all probability it will be quite different. If such descriptions could be, could be experienced it would

be different. If one actually being affected by such instruments of a certain kind, instruments of being able to foretell, instruments of sensitivity, maybe if it could be given in such a way that one could have the experience, the for instance out of body experience, it is different because that is an description that one can afterwards verify but just a description of heaven with the streets being paved with gold is of course lovely fantasy but absolutely worthless for any man who still lives on earth. And still so many of the so-called gurus take on that kind of an attitude as if just a question of begging you to come is sufficient. It won't. You won't know how to go up there. It will be the same as God telling you to come to heaven without sending Jesus Christ. It's the same for a man who wishes to become conscious and conscientious and where it is not given to him to find the ladder which will lead to heaven and let alone that even if the ladder is indicated, to give him a chance to find out how to climb the ladder. I would almost say it's sinful to give a person information about the hereafter without opening the door and telling, you do this and you do that, then that what I'm telling you can be verified by you when you get there. I mention these things because you have to be very careful about the influences which will affect you and where particularly in periods of a little uncertainty when it becomes too difficult for you to work or too much of an effort, that then you don't go off on the wrong road. There is such a temptation and you should not fall into that kind of a ditch.

(All right)

SIDE II

When Moses came down the mountain Nebu with the ten commandments, he found at the level, at the foot of the mountain many semi-gods being honored and worshipped. His own brother, Aaron , was influential in that and Moses had a hard time to come down with real wisdom and to find the real interest a little bit diluted. I think it is

difficult to maintain interest in Gurdjieff. I think the only way by which one can remain interested is to find out the reasons why we are in the state in which we are. If one can realize the condition of mankind, not so much as a whole, because we know that, in all the different civilizations we are familiar with at the present time. It's pretty horrible, and sometimes quite rotten, but also the state of oneself as an unconscious human being trying to make a living. Some time ago I asked, "How many minutes, if you could express them in the form of minutes, were the moments that you actually tried to work during a day or twenty-four hours or during the week?" And to come to the conclusion how terribly small amount of that kind of interest is even wished to be changed over into an experience. And if one can understand the difficulties that one is under even when one wishes to Work and has to work against one's own unconsciousness and unconscientiousness, only those who have actually tasted and know that the fight is almost unequal and sometimes become disappointed and also discouraged that perhaps it is not possible to overcome such difficulties. It is for such people in general that again I say, "Don't disasperate, don't despair, keep on going even if it is for a little while on a momentum which cannot be fed, because ultimately this desire on the part of oneself regardless of results obtained is necessary as an emotional posture which in the emotional sense will be recognized by God." No words will be heard by him and fortunately he won't see us by as a physical form but he can recognize a certain current of an emotional energy existing, and the accumulation of such energy in the central point of one's heart together with the willingness to die to oneself emotionally, that is not wishing any return but just to wish to give, undoing completely one's selfishness, that then God will watch the door to be opened. He won't come in, not in your essential little palace, but he will open the door and tell you, "I'm coming back." In the meantime he hopes that one continues with Work and that then the door of your inner inner life will

be opened the next time God comes around and then actually will enter into the holiest of the holiest. I hope that the different talks that we've had in the last couple of months or so, that they are not too theoretical. I want to apologize for it. It is not that I'm carried away by wanting to explain things in a theoretical manner or using some forms of symbolism. It's quite different, definite that I wish to do it because I think it belongs to a totality of this kind of interpretation that we are busy with. I want to avoid personal interpretations of Work as much as I can. I would like to have an all-around viewpoint of Work as a whole in a variety of different applications together with explanations of the good value of such an application, that is, included in theory which makes it plausible and logical and also natural and sometimes supernatural for a further understanding, I say again, in order to eliminate personal interpretations of this kind of Work. I say that because I experience many times listening to tapes from other places. As far as this is concerned here, I can correct them when I hear what we are talking about at different meetings. It doesn't matter because we can keep on striving. If I hear about it, I can tell you what I think and perhaps you can accept it. Again I say it, many times it's not because I say it. It is because you can verify it in your own experience if you wish to apply it. Then you can eliminate me completely and that is the reason I can say it because I'm not attached to what I'm saying. At the same time I'm saying it now in order to prevent premature interpretation of a personal nature of the principles of Work. That cannot take place. If it does, you're leading the people who listen to it astray and they'll not going to be able to Work because of your own confused state. I say this every once in a while to different groups when I discover that they're just talk a little bit around the thing, and never want to talk about the essential qualities of Work itself or to become clear about the necessity

of something that operates as an Objective value and calling it an "I" or the necessity for Impartiality or a necessity for simultaneity. If such requirements are not fulfilled, if they are not mentioned constantly each meeting, if they are not brought up in connection with any kind of a statement from anyone who wants to talk about Work, if they are not adhered to at the time when the people who ask questions just go a little bit around this and that and fly around the candle without even being burned by it, that then those who are supposed to answer just let it ride for as long as possible because they have fear of themselves starting, let's call it even, an argument or not being convinced themselves that that what is being said is wrong. Whenever that happens and I happen to hear about it, I hope to say what I wish to say then. Please come back to ALL AND EVERYTHING. Read what is there, if you can interpret it as something that is a method for your life and that will help you. When Gurdjieff talks about an "I", it is quite obvious he must mean something and there is no particular reason not to mention "I" when Gurdjieff talks about it. That is, if you believe in Gurdjieff, if you believe in that kind of a book, ALL AND EVERYTHING, containing words of value, and concepts of scripture, If that doesn't exist, then don't pretend, but don't interpret, because it is a sin. It's far better to read a couple of pages out of ALL AND EVERYTHING or REMARKABLE MEN instead of having a meeting which just pretends to discuss a little bit the ideas of Gurdjieff and do not reach anything at all of any particular value than just a little bit of filling up the time and to talk a little bit of nonsense. It is mainly with that in mind that I have mentioned tonight what I did because I would like this kind of a discussion to go to such people who have groups. I would like them to listen a little bit more to whatever we discuss. I can ask for myself that because I have a very definite reason of discussing Work and I would like to have that kind of discussion heard then by others so that they then can take it and can use it and can see where we may be wrong or where we may are

be right dependent on their own experience. If their experience bears out the same as what we are talking about, then they can then become convincing in their own explanations of Work in accordance with principles of Gurdjieff, not Ouspenski, not De Hartmann, not anyone who has ever written about Gurdjieff, in accordance with the principles as annunciated in ALL AND EVERYTHING and described in a variety of different ways. As I say again it would be far better for them not to have a meeting at all but just listen to 10 pages of ALL AND EVERTYING and perhaps then discuss it a little bit. All such things require such patience and I must tell you that sometimes I lose patience. After having said so many things so many times that I sometimes cannot understand why it cannot be taken or if it isn't taken, why it isn't contradicted, at least, that would be a sign of life and an indication that it had been listened to. I don't talk nonsense but if it's considered such, then it's a very good thing to become an argument. And so I say there has to be patience and sometimes my patience runs out. I' m quite honest in telling you that. I sit, day after day, listening to the monotony of certain meetings and it's sometimes quite discouraging and sometimes I have to stop because I cannot continue with it. I get a little bit too angry maybe and unfortunately I cannot pick up a book and just start reading something and surely I cannot always listen to the radio. And if I have another kind of a tape, and many times it becomes the same kind of a thing and I sit in my chair and many times say, "Why in God's name can't I go there? Why can't I help them at that moment?" But you see it is too late because the meeting is over and any kind of a remarks afterwards are not understood because people are forgetful even of their own meetings and the way they have talked and so why bring it up as something new when it is something that should have been eaten yesterday. It is not right to have a warmed-up meal when a richer meal was supposed to be palatable.

I ask you. If you want to continue to Work, if you want to continue

to come to the Barn, if you are really honest about wishing to understand Work as Gurdjieff has meant it and has described it, you must really be more simple, more communicative, and have it more as an expression of yourself in ordinary life. I keep on saying that, and you may not agree with me, and maybe I'm dumb that I want to say it all the time because the measure which I have to use may not be your measure. At the same time if you do all you can, what I am saying will not hurt you. The reason why I say it, is because I have such belief in the possibility of this kind of freedom, that it would help mankind as a whole if one only could tell them. And although we are very small--we are in Warwick--we still have to establish a level of through and through honesty. It is not enough that we are poor. We have to prove, I say, more and more the validity of the basis of our Barn. We are not here for the sake of activities. We are here to prepare seed for the vineyards of the Lord, to give it that kind of connotation, that kind of description because I don't believe it is possible to talk about Work without evoking God and an invocation from him in the form of a blessing of what we really wish to do with our own life for the sake of freeing it and a better understanding of what then is our task. That is why. And I hope Gurdjieff agrees with that.

/Drink to Gurdjieff if you like.

I'll play a little.

SUNDAY/LUNCH
MR. NYLAND: See, there is already such a silence and what a nice little bell and I would like you to hear it just the same cause my fun would be spoiled, IF
Now that certainly is loud enough to stop all talking and then we can continue with, as it were, a little discussion. It's a bell that came from the West Coast and I'll tell you who gave it to me. Mike Pelotnick. I saw him when I was in Seattle this last time.

Had a little talk with him. He had changed quite a bit and it was a good conversation and out of the goodness of his heart he wanted to, me to have that bell and he connected it up somehow or other with the guesthouse, thinking it would be useful to wake people up early in the morning. So that's the original purpose of the bell and I hope that Mike doesn't mind that we are using it for another purpose, probably equally good because when I then ring you can Wake Up.

So today we don't want to talk theory. I said last night that I have indulged a little bit in theoretical questions, and explanations. Now we forget about it. Nix, nix about theory for the whole afternoon; no talk about tonal scales, octaves, or the FA bridge or the DO, or the SI-DO even, just ordinary people remembering what is Work, remembering maybe their birthday, remembering relationships, remembering a year that may be ahead or the summer or the spring, whatever it may be, For yourself to be just an ordinary common man with common sense and wishing to Work every once in a while and instead of those four different directions that I mentioned, I would like now to condense them in just I AM. If you are quite serious about that saying, I AM, and I'm not theorizing about it, because there is no question about your existence, and the I may not be as yet full grown but if you want to introduce with that now that you want, then come to the realization that you do exist and that you are active in whatever you happen to do accidentally or intentionally it is part of your life for the next three or four hours in the afternoon. You are living and every once in a while you say to yourself,"I am living now." That is, as if you could come to yourself and within this three, three word sentence or saying or that what could become like a little enneagram within you, or maybe symbolically something that could remind you as a talisman, that kind of saying, this symbol, "I am-now", may help you to look at life ~~a little~~ differently for one moment or maybe even a little longer. "I am now"

means that you climb up a step, maybe a stepladder, or a stone, or a rock, you just take a step up and you say, "I am now," without defining where you are or how you are, the fact you exist at all maybe from that stepladder/you can look around a little/ Maybe that's or so, and you see the surrounding, where you came from. Now, you are somewhere else. This applies to your inner life. "I am now." My inner life exists now. "I" is in charge. Try that. It is just a little bit of a donkey's bridge. I'm now inclined to say a donkey's FA bridge but you see, I don't want to be theoretical. I wish you a good afternoon, full of life, full of desire to do what you have to do, cleaning around, digging, hammering, whatever it is that you will be engaged in. I also would like to suggest for fifteen minutes, don't do anything in particular. This applies to cleaning up, It applies to going back to your work, I would say loaf, walk around, talk a little bit, if you want to, or be in silence, but use that little time for making a bridge between the playing which may affect you and your ordinary life. When you then begin, you say, "I am now and Now I begin." You can change it, you can say, "Now I am." You can also say, "I now am." Then you can say it with a question, "Am I now?" And that will be the solution to your afternoon.

Birthdays, we have many, Taurus-- we have started on it. Victor just slipped in under the line. He was almost Aries, I think/he tried to tell his mother he would prefer Aries but she couldn't do it. So there he is, Taurus, saddled with it, but fortunately, Scorpio rising sign, so that compensates. But Betty's--she's much worse. She's a double Taurus. Boy oh Boy! I hope both of them and a couple of others who come a little later in the week--I don't know how to, how to deal with it. We could have a Birthday table and seat everyone of that week at the table. I hope you will excuse me when sometimes people might feel that they are neglected. It isn't that. In your thoughts, you are here even if you don't sit next to me. It does not matter if you sit

here or anywhere else. The question of your life remains your own, The Your condition can sometimes help you to be reminded but if the conditions are not such, you create conditions within, That is, as if you fence off your inner life for a little while. You protect it, It/be comes a little compound with a ~~little~~ fence around it, Not to wish to be affected when you are there. You are within that, like a garden, and you want to become very quiet. Then you see what you are, your inner life particularly. You think of your inner life, sometimes I hope as a plant that has to be fed, fertilized with organic food, to make it grow, to make it blossom, to ~~make~~ let it bear fruit. The fruit of your inner life is your Soul. With that, you give it as an offering to the Lord when you meet him.

To birthdays, to this afternoon, to Gurdjieff.

That's all (sotto voce)

So Peter, can we have a little music?

Transcribed and rough type:
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First Proof? Marie Wolfe